

A COMPARISON OF THE POLICIES AND PROCEDURES OF THE NATIONAL
YOUNG WOMEN'S CHRISTIAN ASSOCIATION AND THE PHYLLIS WHEATLEY
YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF WASHINGTON, D. C.

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BY
AUGUSTINE J. WILLIAMS

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CHAPTER I

INTRODUCTION

This thesis is concerned with the analysis of the policies and procedures of the Phyllis Wheatley Young Women's Christian Association of Washington, D. C. The purpose of this study is to determine the degree and extent to which the organization complies with or deviates from the standard set by the National Young Women's Christian Association for its affiliated units. Some effort is made, also, to evaluate the program of the Phyllis Wheatley unit and to suggest in the light of this evaluation, some way in which the program of the organization may be improved.

The Phyllis Wheatley Association occupies a somewhat unique position in its relationship to other branch associations of the Young Women's Christian Association and to the National organization. Though it resembles in its organizational structure the general structure of branch associations, and though its objectives and philosophy are akin to those of the Young Women's Christian Association in general, the Phyllis Wheatley unit is not a branch member. Branch members of the Young Women's Christian Association have their policies and procedures determined by the Central unit. The Phyllis Wheatley unit has its board for determining policies and procedures. Its identification with the National Young Women's Christian Association is in its adherence to the philosophy of the National Young Women's Christian Association and its contribution of funds to this body, a criterion which is mandatory upon all organizations which are recognized by the National body.

The Phyllis Wheatley unit, in its attempt to translate its ideals into an effective program, is faced with many of the problems which confront the branch associations. It is of interest to study the manner in which this

organization administers its program and to compare and contrast its policies and procedures with those commonly adopted for branch organizations. The uniqueness of the Phyllis Wheatley unit may be seen from the fact that whereas it functions as other branch organizations function, it assumes the character of a central organization as well.

Included in this unique role of the Phyllis Wheatley Association is its historical formulation. This unit was established in 1905. The National Young Women's Christian Association was not founded until one year later.¹ The shaping of the organizational structure of the Phyllis Wheatley unit as well as its general policies and procedures antedate the formulation advanced by the National body for its branch associations. It is significant that the character of the organizational structure policies and procedures of the Phyllis Wheatley unit have not changed appreciably since the founding of the organization. Moreover, there has been little effort to capitalize upon the experiences of the National body with respect to these factors although the Phyllis Wheatley unit through its members may have all services which branch associations receive from the National organization. In this connection, it is important to state that a part of the conservatism of the Phyllis Wheatley unit as construed with the program of branch organizations of the National Young Women's Christian Association results from its general organizational structure and in part is related to the character of the persons who were instrumental in its founding. Many of these persons have been identified with the organization. This type of control has been made possible by the policies governing the organization as will be shown in more detail at a later point.

¹Anna V. Rice, History of a Social Institution, The Young Women's Christian Association (New York, 1946), p. 84.

The writer, as a professional group worker in this association, observed decided differences in policies and procedures from the standards set-up by the national body. Thus, curiosity was aroused as to why and how these deviations came about. In view of changing concepts in social work administration and more especially in group agencies, the problem of policies and procedures and the evaluation of them are quite challenging.

By evaluation of policies and procedures and tools of administration, we mean appraisal or judgment of the worth and accomplishments designed to enable the association to reach its objectives. Evaluation is essentially the study and review of past operating experiences. It implies critical analysis of the quality of the relationships which have been developed between all the groups in the agency. It further implies a willingness to measure results of considered evidence. Evaluation in this usage becomes a resource for the continuous strengthening of all the individuals and groups in the agency setting. The manner in which the policies and procedures are carried out and the ultimate good of such action will represent advancement and serve as a point in evaluation of the administration of the Phyllis Wheatley unit according to the standards proposed by the National Association.

Purpose of the Study

This study was initiated to discover the extent to which the policies and procedures of the Phyllis Wheatley Young Women's Christian Association differ from standards set-up by the National Association and to examine the present administrative policies in an attempt to clarify issues which may be important to the Phyllis Wheatley Association.

This knowledge may be of further importance in developing policies

which will serve as guides for similar associations. It is felt that recommendations proposed from this study may result in cooperative thinking which can be employed to expand program activities in this and similar associations.

Scope and Limitations

This study will consist of a thorough examination of all policies in existence at the Phyllis Wheatley Association as compared to standards formulated by the National Board of the National Young Women's Christian Association. Constitutional policies dealing with board function and committee function as well as personnel policies dealing with staff members were examined. This study is limited to board members, committee members and staff. It does not include lay constituency or volunteer workers. This study is the first of its kind to be made concerning the agency, thus many difficulties were encountered in the gathering of material.

Method

The information for this study was gathered from available material at the Phyllis Wheatley Young Women's Christian Association which included documents, reports and interviews with board members. A visit was made to New York in order to obtain first hand information from the National Board. Pamphlets, books, and magazines were received from this source. Additional data were gathered in the Congressional Library, Washington, D. C., and in various libraries in Philadelphia, Pennsylvania.

CHAPTER II

A COMPARISON OF THE HISTORICAL BACKGROUNDS OF THE NATIONAL YOUNG WOMEN'S CHRISTIAN ASSOCIATION AND THE PHYLLIS WHEATLEY YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF WASHINGTON, D. C.

Origin

The National Young Women's Christian Association is a direct outgrowth of two separate social service organizations: The International Board of the Young Women's Christian Association and the American Committee of the Young Women's Christian Association. The merger of these two bodies came about after the January convention of the former at Baltimore in 1905 and the November convention of the latter at Chicago in 1906.

After much consultation, the two organizations concluded that their overlapping functions resulted in wasteful duplication. Accordingly, a joint committee of fifteen representatives of the two bodies prepared material and exhibits which were sent to local associations in order that "there should be general understanding of the nature, privileges, and obligations which would be assumed by the new body."¹ The local organizations had been asked to make application for charter membership previous to the meeting of the convention. At the beginning of the convention, there were 147 city and 469 student associations which had applied for membership.

On the other hand, the Phyllis Wheatley Young Women's Christian Association of Washington, D. C. began through the efforts of a group of (Washington) women who had organized a literary club, the Booklovers, in 1893. An organizational meeting was called in 1905 and the following notice

¹Mary S. Sims, The Natural History of a Social Institution (New York, 1935), p. 43.

dispatched to friends and patrons:

The Booklovers earnestly request your presence at a meeting to be held at the Beran Baptist Church, April 5, 1905, at 7:30 P.M., to consider the advisability of organizing a Young Women's Christian Association.

Mrs. Rosetta R. Lawson
President

Mrs. L. J. Moss
Secretary¹

As the result of the discussion at this meeting, Washington's first Young Women's Christian Association was organized on May 5, 1905, with Mrs. Bettie G. Francis as its president. Committees were formed to further the work of the organization. Some of these were Executive, Hope and Help, Membership, Social, Entertainment, Education, Building, Library, Devotional, Fruit and Flower, and Employment. Records of the organization reveal that other committees were added as the need arose and that departments finally emerged.

In reviewing the early backgrounds of these two social agents, realization of the difference in administrative skill is brought sharply into focus. The National organization had among its founders individuals who possessed the skills, knowledge and experience necessary for efficient organization and administration of a social agency. Conversely, the Phyllis Wheatley Association was initially fostered by a group whose pursuits had been literary instead of administrative in nature. This may account for the preponderance of committees in the organizational structure of the latter.

In other areas both organizations followed a routine pattern. We find that the National body was incorporated under the laws of the State of

¹"Milestones," Phyllis Wheatley Young Women's Christian Association (Washington, D. C., 1905-1930), p. 3 (Unpublished).

New York on June 7, 1907¹, while the Phyllis Wheatley Association became a corporate body under the laws of the District of Columbia on June 30, 1905.² Subsequently, each organization obtained quarters, assembled a staff, and worked out details of organization.

An examination of the purposes of the organizations at their inception will disclose the breadth of service which they planned. The National body planned to meet three distinct needs in the field of education: Religious education that was Christian but non-denominational, vocational education, and general education in the absence of night schools and extension courses. The Phyllis Wheatley Young Women's Christian Association had as its original purpose the securing of adequate lodging for working girls. In this case, we find that the National organization proposed to meet a cultural need while the local body aspired to meet a basic necessity. The prospectus of the National body was broader as was expected of an organization giving service on a national level.

Period of Growth

Closely conditioned in its growth both by the obvious needs of women and girls seeking a livelihood outside their own homes and by the development of other social agencies devoted to specialized tasks, the National Young Women's Christian Association was definitely the product of the intention to promote Christian ideals of life in the individual and the community. Only

¹Sims, op.cit., p. 90.

²Copied from records on file in Recorder's Office (August 27, 1947 D. C. Code No. 538).

very gradually did it build up both a philosophy and a series of concepts which have helped to give definiteness and form to this general purpose.¹

Likewise, the Phyllis Wheatley Association was slowly building its own reputation for Christian service and had gained public appreciation to the extent that by 1915 it had access to churches and the cooperation of church officers in presenting its membership programs and educating the public to its aims.² During this period the Phyllis Wheatley Association began to conform more closely to the standards set by the National body. The chief problems of the local body lay in helping Negro women adjust to a city that offered little economic opportunity and less in recreational activities.

The National body was confronted with more serious problems. Unlike national agencies whose organization had preceded the forming of local branches, this new body found itself composed of 608 affiliated Associations with a membership of 186,330 women and girls. In addition, its far flung activities included responsibility for the work of eleven secretaries in China, India, Japan and Argentina.³ The difference in the scope of the two organizations is repeatedly pointed up: One was confined to serving a city while the other served the nation and a few foreign countries.

It was during this period of growth that both bodies began to examine the qualifications of their staff and to set educational standards for

¹Year Book of the Young Women's Christian Association of the United States of America (1910-1911), pp. 35-38.

²Report: Phyllis Wheatley Young Women's Christian Association (Washington, D. C., 1915), p. 9.

³Year Book of the Young Women's Christian Association of the United States of America (1915-1916), pp. 80-83.

secretaries. There were some obstacles to be overcome in this connection, since women traditionally were confined to sub-college education. Although college education for women was beginning to be accepted, few women had an opportunity to matriculate on this level. Social work training was relatively new and the new Young Women's Christian Association training school faced many of the difficulties of any pioneering professional school. The question of standards of admission was puzzling. There was a hesitancy to declare frankly the requirement of a bachelor's degree for entering the professional group. Moreover, the problems of an essential curriculum, identifying for teaching of these techniques needed much consideration.¹ The Phyllis Wheatley Association accepted the personnel standards of the National Board thus gearing its program more closely to the parent body.

Next to the emphasis on trained personnel was the stress placed upon erection of buildings of the organizations. The National Association began early to advocate the erection of buildings in all the larger cities and in many of the smaller communities.

In 1918, the Phyllis Wheatley Association presented blue prints for larger quarters to the National War Work Council of the National Young Women's Christian Association and secured \$200,000 from that agency to aid in the building of a "demonstration building in Washington for Colored work."² The Phyllis Wheatley Association had previously occupied quarters in Southwest Washington and at 429 Tea Street, in Northwest Washington. However,

¹Sims, op. cit., pp. 146-148.

²Report of the National War Work Council of the Young Women's Christian Association of the United States of America (1917-1919), p. 4.

these quarters were considered inadequate for the expanding program of the organization.

Like all other social and religious agencies both the National body and the Phyllis Wheatley Association felt the impact of World War I. During this period the National Board organized the War Work Council, which assumed responsibility for hostess house work in government camps, hostesses for foreign soldiers and their wives, recreation for men and women in military communities, and reconstruction work in the Hoover relief plan.

The Phyllis Wheatley Association initiated attempts to organize its resources for national service when the United States entered the war in April 1917.¹ War conditions made evident the deplorable inadequacy of facilities for amusement and recreation for Negro girls and women in Washington, D. C. and throughout the country. In addition, large numbers of Negro women were entering industry for the first time.

The National Board organized a Committee on Colored work of the War Work Council. This council assumed responsibility for securing and training volunteers and for establishing a housing committee to be used by employers of Negro women.² A Junior War Work Council was also organized in 1918. This group concentrated its efforts largely on work with younger girls in communities near camps which operated through the Patriotic League.³

The outstanding characteristics of the organization as shown at this period seem to have been great flexibility in adopting their programs, personnel, and equipment to existing needs. One also notices the increasing coordination of activities of the National Board and the Phyllis Wheatley

¹Ibid., p. 5.

²Ibid., p. 11.

³Ibid., pp. 12-14.

Association.

After the conclusion of World War I, both bodies had an opportunity to evaluate their work and to reorganize for more effective service. The widespread activity in which they had engaged during the war had given them invaluable experience. Extensive use of volunteers, cooperation with government programs, and close alliance with industrial groups had broadened their prospectives. However, many war-time activities were impracticable and new activities were indicated by post-war problems. Unemployment, juvenile delinquency, and other problems of maladjustment claimed the attention of all social agencies.

An indication of the emphasis of youth during this period may be gained from the figures on personnel and membership. During the period from 1920 to 1926, membership in the Girl Reserves (now called Y-Teens) had increased to 325,000.¹ The Phyllis Wheatley Association synchronized its efforts with those of the National body and adjusted its program to meet the needs of girls and women.

The National Board had one function which was not within the area of a local body such as the Phyllis Wheatley Association. This primary function was the building of the Association methods and techniques to the end that a true cross-section of the girls and women of the whole country might find a satisfactory place in the movement. Women with experience and understanding of rural life, of girls in industry, of the foreign born and speaking, and who possessed skill and originality in developing programs for such groups, were added to the National staff. These were supplemented by staff

¹Gertrude Wilson, Fifty Years of Association Life (New York, 1938), pp. 23-26.

members responsible for work with students and younger girls, and for various activities such as health and general and religious education.

Probably one of the most interesting forerunners of the present rural work of the Young Women's Christian Association came through the Eight-week Club plan, by which college girls going home for summer vacation organized summer clubs endeavoring to combine recreational and educational features, often of a religious nature. At the National Convention in 1922, the large-town unit of affiliation was recognized. This unit was organized from communities with a population of between 5,000 and 15,000.¹ This action was taken in the well grounded belief that not until attention was focused on this type of community would there develop the kind of association movement which could successfully be administered in such communities.² Thus, at the completion of fifteen years of work the National organization found itself with some fairly satisfactory methods of approach to nearly all different kinds of groups of women and girls in the country and with plans for further work. However, there were two outstanding problems for which no constructive solution was in sight: What membership in the Association meant; and, What particular place in the Association the increasing numbers of business and professional girls and women should occupy.

While the National Association was re-organizing on a nation-wide basis the Phyllis Wheatley Association carried on its organization for service to Washington, D. C. An indication of the growth of this organization may be gained from the fact that the organization had out-grown its quarters. The

¹Lucille Lippitt, The Membership Committee (New York, 1946), p. 37.

²Report of the President, Phyllis Wheatley Young Women's Christian Association (Washington, D. C., 1925), p. 9.

need for new quarters was presented to the National Board which negotiated for and obtained building materials that were scarce at this time. In keeping with this need, a brick building was erected at Ninth Street and Rhode Island Avenue, Northwest, on a lot 104 by 125 feet. This building was used to house the first growing organization. As was originally planned, this building served as a combination recreation, residence, and administration building. With the aid of the Honorable J. Scott, Assistant to the Secretary of War, the building was completed and carried over as a war measure. This plant contained offices, lobby, club-rooms, gymnasium, showers, cafeteria, forty-three single bedrooms, and one double bedroom. The building was the only quarters of the Phyllis Wheatley Association until World War II. It was dedicated on December 19, 1920.¹

During the period of the Second World War in 1944, the problem of increased membership resulted in the acquisition of the property at 1719 13th Street which has since been named the Phyllis Wheatley Annex. With this extension of work seven persons were added to the staff.²

The following statistics for the year 1945 tell an interesting story: 3,144 members; 1,950 in classes and conferences; 618 Girl Reserves; 500 industrial girls; 345 individuals housed; 63 served through room registry; 37,831 meals served in the cafeteria; 12 emergency cases; employment given to 36; 15 outside organizations used the building.³

¹"Milestones," Phyllis Wheatley Young Women's Christian Association (Washington, D. C. 1905-1930), p. 14 (Unpublished).

²Report of the Finance Committee, Phyllis Wheatley Young Women's Christian Association (Washington, D. C. 1921), p. 3.

³Annual Report Phyllis Wheatley Young Women's Christian Association (Washington, D. C. 1945), p. 9.

Throughout the period of growth, it is apparent that the Phyllis Wheatley Association increased its cooperation with the National body. This arrangement has resulted in mutual benefits from a continuing relationship which offers increased membership and financial support to the latter and general program guidance and the advantage of experience to the former.

The history of this period further supports the idea that social problems are nation-wide under certain conditions. In re-organizing their programs to meet war conditions the Phyllis Wheatley Association found the same problems prevalent in Washington as were brought to the attention of the National body. Moreover, both organizations began with a relatively restricted program for service, but found that re-organization and modification was necessary in the light of changing needs.

Present Development

Deep concern for all that affects the life of women and girls is inherent in the Young Women's Christian Association. Thus, through convention action and effort, a gain in sense of direction has been made for the whole movement.

For six years, during World War II, no meeting of total representatives from local Associations was possible. However, information was gathered, checked for varying viewpoints, and examined for changes in methods through consultation with groups. This information was also received through visits to local Associations by National leaders and visits of local leaders to National headquarters.¹ In this manner, programs of Association affiliates remained integrated.

¹Report of the Seventeenth National Convention (New York, 1945), p. 5.

Some of the most recent developments of the Young Women's Christian Associations of the United States of America is shown in the report of the Seventeenth National Convention which convened on March 2, 1946, at Atlantic City, New Jersey. Three thousand representatives of affiliates in this country and abroad were included in the following departments:

1. Farm membership.--The study of rural health, religion and farmer attitudes toward labor.
2. Health Education.--The conference outlined health problems for the nation and the part the Young Women's Christian Association could play in improving health standards.
3. Business and Professional Girls.--Participation including five summer conferences to discuss and plan local programs in relation to National objectives.
4. Girl Reserves.--The name Y-Teen was adopted by this group. The Y-Teens throughout the country rallied to the call and helped fellow members whose homes and lives were devastated by war. Included in this group were Girl Scouts and Camp Fire Girls who joined with the Y-Teens on consideration of local school needs, recruiting of volunteer leaders, and service to young people their age in other parts of the world.
5. Local Membership.--The request was considered for local Young Women's Christian Associations in small communities which would involve new techniques and new methods of financing.
6. World Wide Membership.--The National Board sent representatives to the World's Young Women's Christian Association which met in Switzerland. This resulted in extension of world relationship to a more general movement, in particular, the World Federation of Democratic Youth.
7. Publication Department.--The Woman's Press. Through this department the public is informed on major problems such as: rapid social and economic change, inadequate income, poor health, bad housing, divorce, delinquency, the integration of minorities, human relations, forums, councils and conferences.
8. Interracial Program.--The National Convention recommended that Negro women and girls be included in the main stream of Association life, and that such inclusion be adapted as a conscious goal.¹

¹Report of the National Board of the Young Women's Christian Association (Atlantic City, 1946), pp. 4-16.

In the Autum of 1946, a series of fifteen Leadership Institutes were arranged. These institutes were attended by 1,406 responsible leaders from 254 community and 8 student associations. These institutes conducted discussions on how associations work on contemporary issues such as education, race relations, labor, food, housing, and international education.¹

Since the merger of the International Board and the American Committee to form the Young Women's Christian Association of the United States of America in 1906, the number of affiliates had grown from 608 to 1,476 associations by 1946.

The Phyllis Wheatley Association of Washington, D. C. has developed through the years a varied program based on standards set by the National Board and is increasingly pressing toward community services in the area of group participation. This organization which had its beginning in the Booklover's Club without permanent buildings and with few members had a trained staff, two large buildings and over 7,405 members in 1946. This number included 455 Junior members (by application),² 6,011 annual members of which 137 were male guest members,³ and five life members.⁴ Eight hundred and ten unexpired memberships from 1945 give a gross figure of 7,405 members.⁵

¹Ibid., pp. 22-29

²Junior members may join by application with or without paying fees.

³Men who pay membership fees may visit the Association as guests, but they have no rights or privileges in the Association.

⁴Members who have donated large sums beyond that of membership fees.

⁵Annual Report, Phyllis Wheatley Young Women's Christian Association Washington, D. C. 1946), p. 9.

In the Annual Report of 1946, the following lines are underscored as closing remarks:

The Cooperative spirit of the Board of Directors and Committees and Staff under the able and loyal direction of our President, Mrs. Julis West Hamilton, has made the program of the Phyllis Wheatley Young Women's Christian Association a far reaching social influence in the community.¹

¹Ibid., p. 12.

CHAPTER III

A COMPARISON OF THE ADMINISTRATIVE POLICIES AND PROCEDURES OF THE NATIONAL YOUNG WOMEN'S CHRISTIAN ASSOCIATION AND THE PHYLLIS WHEATLEY YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF WASHINGTON, D. C.

Objective and Aims

Both the National Young Women's Christian Association and the Phyllis Wheatley Young Women's Christian Association, as social institutions related to the church and with their own Christian purposes, have confronted continually with the conflict between tradition and the growth of a need for new ideas. Since the problems of the two bodies were identical in many aspects, references to statements of purpose may serve to focalize on objectives. The National Young Women's Christian Association made the following statement:

The purpose of this organization shall be to unite in one body the Young Women's Christian Associations of the United States; establish, develop and unify such associations; to advance the physical, social, intellectual, moral and spiritual interest of young women; to participate in the work of the World's Young Women's Christian Association.¹

Prominently displayed above the staircase leading to the cafeteria of the Phyllis Wheatley Young Women's Christian Association, one finds the following statement:

To build a fellowship of women and girls devoted to the task of realizing in our common life those ideals of personal and social living to which we are committed by our faith as Christians. In this endeavor we seek to understand Jesus, to share his love for all people, and to grow in the knowledge and love of God.²

¹World's Young Women's Christian Association, Faith and Works III (New York, 1876), p. 18.

²Mollie Heath Conn, Adventures in World Fellowship (New York, 1938), p. 73.

An evaluation of these two statements reveals that the National Young Women's Christian Association based its program on services which reached beyond the spiritual life, while the Phyllis Wheatley Association's declaration of purpose was strongly religious. The National body considered knowing and understanding women and making their needs, interests, and desires its paramount objective. Likewise, the Phyllis Wheatley Association, in a lesser manner, has always attempted to help girls and women to develop finer personalities, and to meet changes in the community through program building and services to the community.

As recorded in convention action from 1910 to the present the aims of the National Association have been toward equal rights and industrial legislation for the protection of women. They were interested in equal rights especially as concerned working conditions of women.

In addition, the National body initiated a guidance program to help women utilize their newly won suffrage rights resulting from the adoption of the nineteenth amendment. Careful study was made of the contribution which women could bring to national and international affairs in order to further the preparation of women for the responsibilities of citizenship that would promote democratic principles.¹

From 1919 to 1946, the basic objectives and aims of the National Association have not changed, but there has been a broadening in methods and techniques of procedure. With the passing of the years, the objectives have moved toward harmony. In reports, articles, and technical pamphlets, questions are raised which serve to clarify the place of the Young Women's

¹The Standards Study, Report of the National Board of the Young Women's Christian Association (New York, 1938-40), p. 19.

Christian Association in the community. In addition, detailed study has been made of its objectives, aims, and program building.

While the Phyllis Wheatley Association has continued to advocate its initial aims and objectives, there appears to be a tendency to weaken its program by participating in too many activities. In the report of 1945, the question was raised, "Where do we go from here?"¹ There are indications that such questions arise out of an overzealous desire on the part of the Phyllis Wheatley Association to meet the needs of many Washington women at most times. This is due in part to the lack of recreational facilities for Negro women in this urban locality and partly due to the underlying Christian philosophy adherent in the policies of the Phyllis Wheatley Association.

There is a recurring realization which impresses one in studying the two organizations; each has been able to meet new situations and deal adequately with them. Moreover, each usually has been able to recognize and emphasize that activity which was most important at the time.

Underlying Philosophy

The underlying philosophy inherent in the Young Women's Christian Association has always been dependent upon the Christian conception of a friendly universe and a God of love. This organizational expression of religious fervor was the out-growth of a feeling of evangelical piety which was sweeping over the nation. This expression found its program in the new needs and desires of women who were advancing in large numbers into the economic world outside their homes. This helped women to satisfy the four basic wishes

¹Annual Report Phyllis Wheatley Young Women's Christian Association
(Washington D. C., 1945), p. 5.

as expressed by W. I. Thomas. These wishes are, "the desire for recognition, the desire for new experience, the desire for security, and the desire for response."¹ These basic wishes were closely allied with the Christian philosophy found in the Young Women's Christian Associations.

At first, there may have been little chance for the spirit of adventure, but from the time when it was an unheard of thing for women to manage budgets and finances of organizations on a large scale; to the present with its advance into the difficult fields of race relations, industrial unrest, international cross-currents and differing aspects of Christian philosophy, women have found in the Young Women's Christian Associations opportunities to attack new problems, to pursue new ideas, to work out new solutions in specific instances, and to dare the misunderstanding of the more static elements in community life.

Like the National organization, the Phyllis Wheatley Association is basically concerned with helping to build a Christian society and with educating its members to be responsible citizens. This philosophy suggests the need to approach firmly the evolving conception of the dignity and worth of persons plus knowledge of how all may be helped to larger fulfillment. With so general a philosophy as that of working toward the goal of the Christian ideal of life both for the individual girl and women, the tendency to spread service thinly over a wide area is again pointed up.

Both organizations are self-critical in viewing their underlying philosophies. For this reason, flexibility in procedure has been emphasized in an effort to meet present needs without departing from the basic organizational philosophy. Each organization uses voluntary participation, guidance and

¹W. I. Thomas, The Unadjusted Girl (Chicago, 1937), p. 55.

direction, objectives and aims, and the evaluation of results. Each is attempting to integrate the whole of life and develop leaders.

Constitutional Policies and Organizations

The Young Women's Christian Association "in convention assembled" make the plans, policies, and decisions of the national movement. Local Associations send delegates to the convention, not with instructions on how to vote but as conferees who discuss problems, policies and programs with one another. The questions they meet here are not new, however, for local organizations, through a convention committee made up of women from all parts of the country, have decided on the program, and they have also had convention bulletins for discussion.¹

The votes or actions of a convention largely determine the policies of the National organization. Local organizations are not obligated to follow through on convention action. However, the voters at the convention are electoral members of local Young Women's Christian Associations and the action taken is usually in agreement with the policies of the local organizations.

For the purposes of administration, the United States is geographically divided into regions by the National Board. Each region is presided over by a convener, a member of the National Board who occasionally calls together other members of the National Board and National Committees who live in her region. In these committee meetings the representatives discuss matters of common concern. A convener tries to keep in touch with all major national and regional events and to help integrate the plans of various groups. She also assists in arranging regional conferences for the Young Women's Christian

¹Marie Russ, Administration in the Young Women's Christian Association (New York, 1944), p. 3.

Association in her region.¹

The National Board acts as an executive committee to carry out the wishes of the National Association between conventions. One-third of its members is elected at each convention. Half of these live near New York City so that they will be available for regular meetings at the headquarters building, and the others are non-resident members who live throughout the country. They receive the agenda and the minutes of the meetings. They frequently submit comments and suggestions for consideration at board meetings. There are also several honorary members.²

The National Board carries out the work entrusted to it by means of committees and an employed staff. It serves the local associations in part by furnishing counsel on specialties where various questions may arise. There are experts in administration, program interests, group work and service activities. It sets up training courses for both volunteers and secretaries, arranges for conferences, instructs on social action, aids local organizations in selecting staffs, and publishes a national magazine, "Woman's Press," as well as other printed matter dealing with the Young Women's Christian Associations or allied interests.

The National Board is expected to help local associations through service and advice; to take part on their behalf in the work of the World's Young Women's Christian Association; and to maintain cooperative relations with many national organizations and with agencies of the federal government.

¹Margaret Hiller, Introducing the Young Women's Christian Association (New York, 1939), p. 68.

²Marie Russ, op. cit., p. 7.

This is accomplished through publications and reports to the convention. These reports often contain proposals for changes in the work of the Associations. They are studies in great detail by a committee. As a result of this committee study, comments and suggestions arise which aid in adopting a program for the next two years.¹

Each local Young Women's Christian Association, according to its ability, is expected to contribute a definite financial quota to the national work. Direct contributions are secured from individuals and foundations, and the budget is augmented by earnings from income producing activities such as publications and from interest on invested funds.²

Although it is an autonomous organization, the Phyllis Wheatley Association must fulfill the basic requirements of affiliation with the National Association. Its basis for membership, purpose, qualifications for officers and voting delegates to conventions must meet the standards of the National organization. On the other hand, as in the case of other local bodies, the Phyllis Wheatley Association adopts its own constitution and governs itself.³ In this connection, it uses the same general constitutional policies that are proposed by the National Association.

The differences in the policies and organization of the Phyllis Wheatley Association and the standards proposed by the National Association are in the area of board members, property holding, board of trustees, policies pertaining to personnel, and fund raising.

¹Helen Beavers, Administration in the Young Women's Christian Association (Washington, D. C., 1905), p. 10.

²Ibid., p. 36

³Constitution of the Phyllis Wheatley Young Women's Christian Association (Washington, D. C., 1905), p. 10.

The Phyllis Wheatley Association obtains two-thirds of its financial support from the Washington Community Chest and raises the other third through membership dues and voluntary contributions.

An examination of the policies and procedures of the National body and the Phyllis Wheatley Association reveal interesting differences and similarities, nevertheless, it is obvious that the Phyllis Wheatley Association acts only as a conformer in many areas.

Incorporation.—In order to hold property, make legally binding contracts, or have a legacy left to it, a Young Women's Christian Association must incorporate under the laws of the state. The Charter or articles of incorporation is the written agreement, duly executed and filed which creates and defines a Young Women's Christian Association as a corporation. Since the laws governing the incorporation of organizations vary in different states and may be changed at any time, a lawyer familiar with state corporation laws is consulted in all cases. In the case of newly organized associations, this is usually done before the adoption of the constitution. Only those items which are basically necessary are listed on the charter. The more specific items are contained in the constitution. Both the National Association and the Phyllis Wheatley Association appear to have followed the prescribed procedure.

Policies determining affiliation with the national organization.—Any local Young Women's Christian Association (other than student) may be admitted to membership in the National body provided its constitutional provisions for voting membership and office holding are in exact accordance with Article II, Section 2A (Church membership basis), or Article II, Section 2B (Personal Basis) of the constitutions of the Young Women's Christian

Associations as amended by the thirteenth National Convention in 1934.¹

In other words, a Young Women's Christian Association may indicate the area or community which constitutes its unit of organization. There is a present day tendency toward increased awareness of relationships other than those reflected by political divisions of the country. Organization may be based upon the actual community as determined by social intercourse and by common cultural and economic interest.² Although most associations use the names of municipalities or other political divisions, some select names for reasons of sentimental attachment, historical attraction or heavy endowment.

The Phyllis Wheatley Association makes policies that determine affiliation with the National Association only in so far as it has representation at the National Convention. It has adhered to the conservative practice of taking the name of a personality which is an inspiration to women.

Board Function and Qualifications

Qualifications of board members.—The chief qualification for becoming a member of the Board of Directors in either organization is that one must be classified as an Elector member. Electors are the voting members who are over eighteen years of age as differentiated from Junior members and Associate members. Associate members are women and girls over eighteen years of age who express their desire to become members but who do not assume responsibility of the vote or carry out the major commitments of the organization.

In the National body the board assumes responsibility for national and

¹The Constitution and By-Laws of Young Women's Christian Associations (New York, 1934), pp. 27-28.

²Grace Coyle, The Part of the Young Women's Christian Association in Community Planning (New York, 1938), p. 49.

international relationships. In the local body the board is responsible to the members and the National Board for conduct of the local Association in its relation to them. Further, committees, individual board members, or any member of the association may ask the local board to take up any question which they feel is of concern to the Association.¹

Number.—The number of board members needed varies with the program of the association and with the constitutional requirements in regard to committee chairmanships. If either the National body or the Phyllis Wheatley unit has a varied and complex program requiring a large number of standing committees, and if the chairman of standing committees must be board members, the size of the board must be adequate to provide for these committees as well as fill the offices. Both organizations adhere to the policy of retaining a limited number of individuals on the board who do not serve in these capacities but who have special contributions to make to the work of the board as a whole. The National body advocates thirteen to thirty members for large associations.² The Phyllis Wheatley obviously falls in the latter classification.

Election of officers of the board.—The Young Women's Christian Association's board members usually elect their officers from their own numbers. It is the practice for these officers to serve as officers of the Association. In this case, the board of directors forms a nominating committee

¹Constitutions for City Associations (New York, 1929), p. 18.

²Suggested Constitution for a Community Young Women's Christian Association, National Board of the Young Women's Christian Association (New York, 1945), p. 4.

from its own number to nominate candidates for office. In associations where officers are elected annually, the ballot prepared by the nominating committee must name the candidate for office as well as for board membership. If vacancies occur in any of the offices under this latter agreement, these must be filled by candidates submitted to the nominating committee.¹ The National body advocates that an organization of the association rotate its board of directors. The Phyllis Wheatley Association differs noticeably from the National body in this area since the members of the board of directors do not rotate. New members are added as the need arises, but these do not replace members already serving on the board.

Function of the board of directors.—In addition to being officers of the association, the members of the board of directors have duties of an important nature. They are responsible for the direction and general supervision of all the work of the association and for the employment of and working conditions with the staff. The board makes all contracts and leases and submits annual reports to the electorate, accounting for its past work and receiving authorization for the proposed program and budget for the ensuing year. Plans for fund raising and conduct of fund raising campaigns are also duties of the board. Moreover, it appoints special and standing committees to carry on its work and supplies chairman for such committees.¹

The board members of the Phyllis Wheatley unit complies with the standards proposed by the national body in the above mentioned areas. The primary deviations from these standards are in policies concerning number,

¹The Constitution and By-Laws of Young Women's Christian Associations (New York, 1934), p. 40.

²Ibid., p. 73.

tenure of years and rotation of board members which have been mentioned earlier in this study.

Committee Function and Qualifications

Committee function.---Committee organization is the means by which the board of directors places responsibility upon a variety of groups which it authorizes to carry out certain functions of the association. To insure continuity of responsibility, the national body advocates that provision be made in the structure of the association to provide committee function in the following fields: legal responsibility, finance, material equipment, leadership, volunteer and professional, study and action on social questions, provision of service, program resource, development of membership participation and fellowship, organization and functions of units on the basis of community, and participation in state and world aspects of the organization.¹

The executive director of an association is responsible to the board of directors for the accomplishment of these committees. In many associations, the Leaders' Council, which is made up of representatives of all kinds of organized groups has been a useful channel for the consideration of the Association program as a whole.

A device for recognizing the relationship of the committee to the board of directors and to their own constituencies is the appointment of a certain proportion by the president and the election of the remainder by the members of the constituency. The committee chairman is appointed by the president with the consent of the committee and should serve on the board of directors. The Phyllis Wheatley Young Women's Christian Association follows the same

¹Ibid., p. 75.

general procedure as the national body.

Committee members of both organizations are appointed to serve for one year and until their successors are appointed. However, the president in consultation with the chairman, may make such changes in the personnel of a committee as may be advisable. Both organizations require attendance of a committee member at a certain number of meetings and failure to attend without sufficient excuse is equivalent to resignation.

Qualifications of committee members.---The chairman of the organization is appointed by the president of the board. The president and chairman in recruiting committee members, should first scan the membership rolls of the Association for either electorate or associate members. Special skills for carrying out the objectives of the committee are also to be considered in appointment of committee members. If no one within the Association membership can be found who possesses specialized training needed for certain committee objectives than an outsider may be approached. She however, is not considered a standing member of the committee until she is either an electoral or associate member.¹

The Phyllis Wheatley Association selects its committee members from its membership. In this respect the policies for committee membership as proposed by the National Association are closely observed by this local association. Deviation from standards is in length of service of committee chairman which naturally follows from the length of service of board members, since a committee chairman must be a board member. Also there is the lack of an interracial committee which is advocated by National standards. This committee should study the resources within various groups for contributing to

¹Lucille Lippitt, Committee Cues, National Board of the Young Women's Christian Association (New York, 1944), p. 10.

community life and for meeting problems of interracial relations.

Staff Personnel Policies

Functions of the staff as a group.--The first responsibility of the staff is to provide direct services to individuals and groups seeking to participate in the program of the agency. The staff is there to implement and be responsible for program operations. This requires special skill and competence. As in other areas of social work, a maximum of responsibility is placed on the staff member who is called upon to make vital decisions. The staff as a group are responsible for the maintenance of a high level of quality and acceptance of a volume of work which can be cared for with the best interests of individuals and groups in mind. A third function of the staff is to evaluate and seek to improve the quality of service being rendered. The national body advocated participation in policy formation and revision by the staff. Here staff, board and executive work together because they understand one another's role and respect one another's contributions.¹

The national body functioning as a group has developed its program to include cooperation with other national and international bodies with the same general objectives, the Phyllis Wheatley Association has not developed its program to include cooperation with other local organizations of the same type. This had tended to relegate community participation to a minor role. Actually, the time this agency might give to community activities in the field of social work should have the same value and importance as time spent on purely agency affairs.

¹Ibid., pp. 15-16.

On the other hand, the national body suggest that administrators give attention to guiding the development of staff members so that in addition to being staunch workers of the agency they become equally valuable at the point of broad over-all community service. Administrators must first clear their own feelings about this task. The thought of releasing them, leading them out into wider avenues of community enterprise is apt to be concerting. It is hard to see that they will be as valuable to the agency as before, and perhaps they will not be. Social agency administrators have said that a part of social work's job is the preparation of "community" leaders. Perhaps they really mean "agency" leaders.¹

Qualifications of staff members.--The National Young Women's Christian Association requires that each staff member be trained for the position that she holds. In the Phyllis Wheatley Association, however, not one member of the staff has been trained as a group work leader. It appears that a college education is the only requirement for obtaining a position with this local association.²

The following are some of the facts, as shown by experience that program directors need to know. They are interested in the size of the community, the work and recreational interest represented, nationalities and religions that predominate, and the relation of the Young Women's Christian Association to other community agencies. What the community offers the director socially and educationally is important to her from the personal point of view. In

¹Harleigh B. Trecker, Group Process in Administration (New York, 1946), p. 112.

²Ibid., pp. 115-16

regard to the Association, directors are interested in the make-up of staff and board, the budget and how met, relationships between adults and girls, how policies are formed, personnel practices and procedures, and opportunities for advancement.¹

The Phyllis Wheatley Association differs from the national body in regard to the specific job of the director and the amount of the department budget. Due to the lack of staff personnel, the director is called upon to fulfill any type of job within the association. The area of budget has been mentioned earlier in this study.

Evaluation practices.—The national body has used in its method of evaluation a set of employment practices recommended by a chapter of the American Association of Social Workers. This group recommends that, "there be written periodic evaluations at least annually of the employee's work."²

The basic principles include specific evaluation with discussion on the actual performance in relationship to the job assigned. This evaluation should be written with the knowledge and active cooperation of the staff member. Frank discussions of such evaluation should be considered with the workers as they should be the basis of continuing employment, transfers, promotions, demotions or dismissals.

The Phyllis Wheatley Association is required to send in a yearly evaluation of staff members. It often fulfills this requirement without the knowledge of the staff. In this practice it differs sharply from the

¹Staff interviewed for the purpose of obtaining their educational qualifications, February 10, 1948.

²Olive H. Walser, A Handbook of Personnel Policies (New York, 1944) p. 8.

practice proposed by the National Association.

Personnel policies.—The National Board of the Young Women's Christian Association has formulated certain personnel policies for use by its affiliates. These policies differ according to the experiences, problems, and locations of associations.

The Phyllis Wheatley Association adheres to most of the suggested personnel policies of the National Association except in a few instances. For example, the national body advocates a forty-hour week and that each director have twenty-four consecutive free hours. The Phyllis Wheatley Association does not follow this practice. Directors have free hours only when there is no program underway or there is no pressing association business. The free hours given to directors at the Phyllis Wheatley Association are not consecutive nor do they add up to twenty-four hours within a week. The National body bases its pay increases on individual performance while the Phyllis Wheatley Association grants increases based on length of service. The National organization encourages the staff to utilize leaves of absence for study and grants short leaves for this purpose. The Phyllis Wheatley Association does not condone the attendance by staff members to conferences for purposes of study, but the directors may study only during their vacation period and at their own expense. The National body defrays the expenses of staff members selected to attend conferences. The Phyllis Wheatley unit does not give such consideration.

In these areas of differences, we note the working of a local unit which must of necessity conform to the community which it serves, on the other hand, the National organization placing its policies and procedures on a different level works out tools of administration which it hopes will meet the needs of affiliates on the national and international level.

CHAPTER IV

SUMMARY AND CONCLUSIONS

This study is concerned with an analysis of the policies and procedures of the Phyllis Wheatley Young Women's Christian Association of Washington, D. C. The major emphasis of this work is to determine the extent to which this organization complies with or deviates from the standards set by the National Young Women's Christian Association for its affiliated units. The Phyllis Wheatley Young Women's Christian Association is unlike branch members of the National Young Women's Christian Association in that its policies and procedures are not determined by the central unit but by its own Board of Directors.

Constitutional policies, dealing with Board functions and Committee functions, as well as personnel policies, dealing with staff members, were examined.

Material was gathered from committee reports, interviews with Board members, and literature in the Congressional Library at Washington, D. C., and in various libraries in Philadelphia, Pennsylvania.

The Phyllis Wheatley Association was established and became a corporate body prior to the organization of the National Association. The Phyllis Wheatley Association had as its initial purpose the provision of lodging places for Negro girls and women in Washington. On the other hand, the National body planned to meet the needs for non-denominational religious education, vocational education, and general education in the absence of night schools and extension courses.

Both organizations developed along the same general lines. Both organizations set up comparable educational standards for their staffs,

erected buildings, and organized committees to carry on the work.

During World War I, both organizations engaged extensively in war work. The objectives of the two organizations involve a strong religious emphasis. They early became active in the fight for women's rights and necessary industrial legislation. After the adoption of the nineteenth amendment, the National body initiated an elaborate guidance program.

The Phyllis Wheatley Association has been criticized by some for "engaging in too many activities." It is thought of these critics that it spreads its activities too thinly over a wide area instead of giving intensive service in a restricted area.

There are some areas of national body activity in which the Phyllis Wheatley Association is not involved. For instance, rural programs and cooperation with international bodies are not within the province of the Phyllis Wheatley Association.

The chief differences in the policies and organization of the Phyllis Wheatley Association and standards set by the National Association are in the areas of board membership, personnel policies, and fund raising. The national body endorses a rotating board while the Phyllis Wheatley Association does not rotate its board members. The national body encourages advanced study and grants leaves of absence to its personnel for this purpose. This is not true of the Phyllis Wheatley Association. The national body receives its financial support from contributions by affiliates. The Phyllis Wheatley Association receives two-thirds of its support from the Community Chest and one-third of its support from the membership dues and voluntary contributions.

In the areas of incorporation, board function and qualifications, number of board members, election of officers of the board and committee organization

and qualification, both organizations follow the same general pattern.

The major differences in staff policies of the national body encourages cooperation with national and international bodies having the same purpose, while the Phyllis Wheatley Association does not stress cooperation with community agencies with the same purpose.

The national body requires each staff member be trained for the position that she holds. On the other hand, there has not been much emphasis placed on training in group work or administration in the Phyllis Wheatley Association.

In its relationships with the staff, the Phyllis Wheatley Association deviates sharply from the national body. The National Association suggests that yearly evaluations be made with knowledge and assistance of staff members. The Phyllis Wheatley Association administration makes the yearly evaluation but does so without the aid of the staff members.

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